XI. 1—5. I. CORINTHIANS. 201   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 and keep the ordinances, delivered them to you. 3 Now I   
 as I delivered them to you. would have you know, that ¢ the azpn.v.2s.   
 3 But I that the have you of every man is Christ ; and   
 ©the head of the woman is the man ; ¢   
 every man is Christ; and and ‘the head of Christ is God. 1 Tim,   
 the head of the woman is 4 Every man praying or &prophesy- “enti   
 the man; and the head of ing, having his head covered, dis- John xi   
 Christ is God. 4 Every honoureth his head.   
 man praying or prophe-   
 sying, having his head 5 But Mevery Gui , &c.   
 covered, dishonoureth his hh xxi. 9   
 head. § But every woman   
 those traditions, now follow. 3.] «It Christ, as as the offer of and standing   
 appears, that the Christian women at Co- in grace is concerned, yet for practical   
 rinth claimed for their sex equality with purposes, and for order and seemliness,   
 the other, taking occasion by the doctrine it subsists must be observed.   
 of Christian freedom and abolition of sexual 4.) The case of the man here treated, was   
 distinctions in Christ (Gal. iii. The regarded by the ancient Commentators   
 gospel unquestionably did much for the as an actually occurring one among the   
 emancipation of women, who in the East Corinthians :—but by recent ones, as kypo-   
 and among the Ionian Greeks (not among thetically put, to bring out that other   
 the Dorians and the Romans) were kept in abuse which really kad occurred. Had it   
 unworthy dependence. Still this was ef- been real, more would have been said on it   
 fected in a quiet and gradual manner: below: but from ver. 5 onwards, attention   
 whereas in Corinth they seem to have taken is confined to the woman. praying] i.e.   
 up the cause of female independence some- in public: prophesying] i.e. discours-   
 what too eagerly. The women overstepped ing in the Spirit; see on ch. 0.   
 the bounds of their sex, coming forward having his head covered] The Jews when   
 to pray and to prophesy in the assembled praying in public put over their heads a   
 church with uncovered heads. Both of veil, called Tallith, to shew their reve-   
 these the Apostle disapproved,—as well rence before God and their unworthiness   
 their coming forward to pray and to pro- to look on Him. Among the Greeks it   
 phesy, as their removing the veil: here was the custom to worship with the head   
 however he blames the latter practice bare; among the Romans, with the head   
 and reserves the former till ch. xiv. 34. veiled. This passage of St. Paul has ever   
 In order to confine the women to their true ruled the custom in the Christian church.   
 limits, he reminds them of their subjection dishonoureth his head] i.e. Christ :   
 to the man, to whom again he assigns his not, his own head literally,—except in so   
 place in the spiritual order of and far as the literal and metaphorical senses   
 traces this precedence up to God Himself.” are both included,—the literal head of the   
 De Wette. . of every man] ‘of every man being regarded as the representative   
 Christian man’ (so Chrysostom and others), of his spiritual Head (see this brought out   
 certainly,—and for such the Apostle was in Stanley’s note): for the head of the   
 writing: but not only of every Christian man, in this respect of honouring or dis-   
 man: the Headship of Christ is over all honouring, has been, ver. 3, explained to   
 things to His Church, Eph, i, 22, and thus be Curist. Him he dishonours, by ap-   
 He is Head of every man.—The word pearing veiled before men, thus recognizing   
 Head, in each case, means the head next subjection to them in an assembly which   
 above. This must be borne in mind, for ought to be conformed to Christian order.   
 Christis re Heap of the Christian woman, 5.] The case of the woman is just   
 as well as of the Christian man.—God is the converse. She, if she uncovers herself   
 the Head of Christ, not only according to (on the manner of covering, see below   
 His human nature: the Son is, in Son- ver. 15 note) in such an assembly, dis-   
 ship, necessarily subordinate to the honours her head (the man; not literally,   
 see ch.‘iii. note, and ch. xv. 28.—From her own head [except as above]: of this   
 Christ, the order descends first: then, in kind of dishonour there is no mention at   
 order to complete the whole, ascends up to all in our passage, and ver. 3 has expressly   
 God.—Observe, that though (Gal. iii. guarded us against making the mistake)   
 the distinction of the sexes is in by apparently casting off his headship: